

the NATIVE VOICE

OFFICIAL ORGAN OF THE NATIVE BROTHERHOOD OF BRITISH COLUMBIA, INC.

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Native Brotherhood Vice President James Sewid of Alert Bay presents beautiful, specially carved totem to A. J. Whitmore, retiring Pacific Area Director of Fisheries. Presentation of the totem and plaque was made on behalf of the Native Brotherhood of British Columbia at a dinner tendered in Mr. Whitmore's honor.

Brotherhood Pays Tribute To Director

The Native Brotherhood of British Columbia at a special dinner tendered in his honor, presented Pacific Area Director of Fisheries A. J. Whitmore with a beautiful totem pole and plaque.

The occasion marked the announced retirement of Mr. Whitmore next August 14 after 43 years of service with the federal Department of Fisheries.

Warm tributes were paid the popular director by Robert Clifton, president of the Brotherhood; Alex Gordon, business agent of the United Fishermen and Allied Workers Union; James Sinclair, president of the Fisheries Association of B.C.; and Charlie Clarke, president of the Fishing Vessel Owners Association.

In making the actual presentation, Native Brotherhood vice-president James Sewid of Alert Bay said, "On behalf of my people, we honor you tonight. You have been faithful to your work and have made wonderful decisions."

He referred to a decision by Mr. Whitmore in regard to Natives fishing for salmon on the Nimpkish for food and said, "You always come to talk conservation at Alert Bay. I would like you to come to Alert Bay and we will have a 'do' for you."

He explained that the totem, carved by Sam Henderson of Campbell River, was topped by the Thunderbird, emblem of the Nimpkish people, then the Whale, and at the bottom the Grizzly Bear. He referred to the highly prized "copper" the Nimpkish people used to place at the bottom of their totems and told Mr. Whitmore "I don't think the Native Brotherhood of BC could think of anything better to present you."

The plaque carried an engraved inscription to Mr. Whitmore "For his Loyal Service in the Fishing Industry from the Native Brotherhood of B.C."

Brotherhood President Robert Clifton, who introduced the speakers, said the evening was in the Native tradition, a sort of "pot-latch."

All speakers joined in expressing the hope that Mr. Whitmore would remain a member of the International Pacific Salmon Fisheries Commission even after his retirement. Mr. Sinclair announced that the Fisheries Association had already made direct representations to Ottawa along these lines and had received word from Commissioner Fred Mathers that he would be glad to step aside in Mr. Whitmore's favor. Mr. Whitmore

(Continued on Page 8)

Natives Ask Band Fund Distribution

A new deal for distribution of band revenues was advocated by recently formed Progressive Sons and Daughters of the Squamish Band in a meeting with Indian Commissioner A. W. Arneil his staff.

Spokesman Ed Nahanee on behalf of the organization, said the first of objection the group was being concerned "the Band Surrender Terms, stipulating that all monies received from sales, leases, rentals, etc., be distributed on the basis of a minimum 50 percent to band members on a per capita basis and 50 percent to Band funds.

We know," Mr. Nahanee continued, "that this stipulation is a taboo to your Department. Even though it does state in the Indian Act that a surrender can be conditional or unconditional, our surrenders have been conditional.

We feel that your Department should relax all efforts to stifle unacceptable terms to the Indians regarding conditional surrenders."

Mr. Nahanee said the group was aware that it was carried unani-

mously at Band Council meetings that monies be distributed. The motion passed "gave our people a new lease of life. They felt that they would once again be treated like respectable people."

But the problem remained, he said.

"We still firmly and without reservation believe," Mr. Nahanee told the Commissioner, "that a proper constitutional distribution of a minimum of 50 percent on a per capita basis derived from sales, rentals, leases, etc., is the answer." He said his group "believes in fair practices and that the Department of Indian Affairs should make every effort to cooperate."

Such a procedure, he said, "will mean a stabilized economy. It will mean that members who have received loans from Band funds will see the results when their partial shares of distribution are credited to their loans. They will see their commitments grow smaller until the day they are debt-free."

"All children will benefit from this set-up, especially school children attending integrated schools.

They will be properly dressed and prepared to compete with their neighbors."

Summing up the position of the Progressive Sons and Daughters of the Squamish Band, spokesman Ed Nahanee said, "Our organization demands that your Department make a semi-annual distribution prior to Easter Sunday and that further meetings be held."

So far, however, The Native Voice has not received word of the requested action being taken by the Department.

Mr. Nahanee introduced officials of the new group. They included Mrs. June Baker, president; Dorothy Nahanee, secretary; Mrs. Florence Newman, Mrs. Josephine Charlie, Mrs. Sarah Antone, Mr. Clifford Paul, Mr. Andrew Natural, and Mr. James Nahanee, organizers; Mrs. Audrey Baker, Mr. Frank Rivers, Mr. Lawrence Baker, and Mr. Vern Nahanee, members of a Special Committee of the Squamish Tribe.

All of them "are people that have full family responsibilities and know the score," Mr. Nahanee said.

LETTER FROM KITWANGA

Leadership Wins Plaudits

Kitwanga, B.C.
April 6, 1960.

Dear Maisie:

First, please accept my sincere thanks for the Special Edition and your letter received today.

This Special Edition of the Native Voice, the official organ of the Native Brotherhood of B.C., gave excellent coverage to the federal vote that was handed down to our entire Indians in the Province of British Columbia, and across Canada by the Prime Minister of Canada, the Hon. John Diefenbaker.

In my opinion, speaking from past experience, silver and gold put together cannot value the great importance of the Federal vote that granted to our Indian population. "Why?" Because it was handed down to us, without endangering our heritage, the aboriginal rights, the rights that were so enjoyed by our ancestors and forefathers, during their ancient freedom days and years under the sun, prior to the past hundred years.

Once again, I am highly proud to make this statement openly to the public in the Province of British Columbia and across Canada, through The Native Voice that the Native Brotherhood Organization

of British Columbia has made and won many gains for the Native Indians, which they are now enjoying at their respective villages.

Now that the Federal vote is won without endangering our heritage, the aboriginal rights, this is one of the greatest of all gains, that has been handed down for our Native Canadians. And I do hope to live to see the day when one of our Indian students will become an Honourable Prime Minister.

May I recall to the attention of our Indian population in the province the fact that the recorded history of our forefathers during the past fifty years or more, shows they hired many different lawyers in order to win their Indian Allied Tribe "Land Question." Because of the great lack of education, they had to hire many different lawyers which cost them many thousands of dollars. But all was of no success, because there were no settlements reached over the Great Indian Allied Tribe Land question, and up to this day and age, this is an outstanding case. Indians in the Province have never surrendered their lands, traplines, hunting and fishing grounds.

The Native Brotherhood organ-

ization was born in the year 1933. I have witnessed the facts of their hard struggles and as a former executive member for Skeena for nine consecutive years, I have witnessed the many cases, and great gains that they have won, for the entire Indians of the Province. And the great honoured leaders of this organization are not lawyers. They have won and made great gains without hiring any lawyer.

Therefore I am certain without the slightest doubt, that only through this great Native Brotherhood organization that the day will come not too long from now, that all satisfactory settlements will be reached. In order to hasten and win the long outstanding case, every individual Indian of the Province should come all under the one heading, The Native Brotherhood of British Columbia. Let us not depend on any hired leader. Let us show the world that we are solid united brothers and sisters of our country, and are able to stand on our own two feet, by fully supporting our own organization.

Let us pay tribute to our own great leaders, namely: Dr. P. R. Kelly, legislative chairman; Robert

Clifton, president; Chief William Scow, past president; Mr. Ed Naheen, business agent; Mr. Guy Williams, legislative committee; and Mrs. Maisie Hurley, Native Voice Publisher. May we also extend a high honour to the Prime Minister of Canada, the Honourable John Diefenbaker, and to the Honourable Minister of Citizenship and Immigration, Mrs. Ellen Fairclough.

Chief Harold Sinclair

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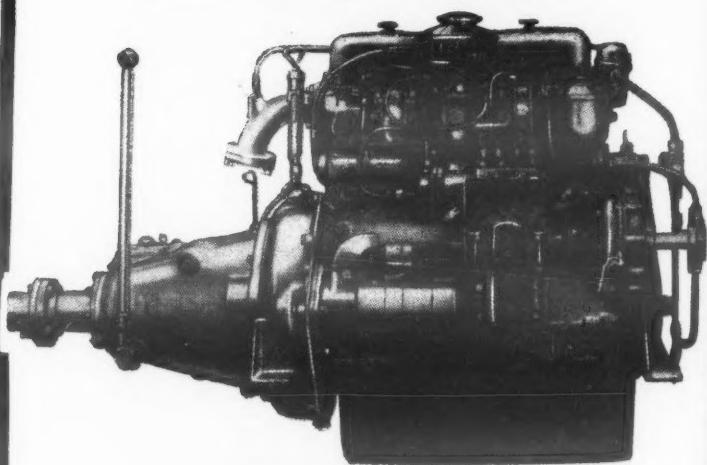
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Convention Hears Wicks, Anfield

Brotherhood Seeks Jobs, Education

Delegates attending last month's convention of the Native Brotherhood of B.C. in Kamloops were critical of educational facilities and employment possibilities for the Native people of the province despite assurances from Minister of Labor Lyle Wicks that B.C. is leading all provinces in educating Native children.

Mr. Wicks told the annual gathering that the number of Native children attending public schools in the province had increased over the past ten years from 482 to 2,673. Ten years ago, no Native students were enrolled in vocational schools. Now 50 Natives were taking vocational training and one quarter of the nurses taking classes were Natives.

At the same time, Mr. Wicks acknowledged, "there are always problems" for Natives leaving school and trying to get jobs.

Observing that there was a growing desire for education among Natives, he said that "every effort must be made to teach young Natives to use their hands and brains to improve their trade skills and increase their earning ability so they will have equal economic opportunity."

He argued, however, that the government could not give special scholarships to Natives as Natives because this would be regarded as discrimination against non-Natives.

But as an instance of the progress being made through the government's efforts to place Natives on an equal footing, Mr. Wicks pointed out there were now 50 Native provincial health nurses working among the Native people compared with five Native nurses ten years ago.

Answering questions from the floor, he declared that Native students at vocational schools had demonstrated a generally higher standard of proficiency than white students.

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Masset delegate Godfrey

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Williams asked him if the B.C. government had considered following the example of the state of Nevada, which had voted a special appropriation to provide employment for Natives.

"I notice that the minister made no mention of unemployment among the Native people," said Mr. Williams. "Unemployment is the greatest problem on the reserves. There is a terrible waste of manpower and ways should be found to give employment to the Native people."

Mr. Wicks replied that the government had been trying to give work to Natives.

Herbert Doolan, one of the Nass River delegates, declared that "Natives have two hands and are willing to work." But, he pointed out, there were now 800,000 unemployed in the country. "We don't want more relief," he said. "What we want is more jobs."

He was supported by an interior delegate who said that more work must be provided for the Native people. He challenged Mr. Wicks on his statement that there was no discrimination against Natives. "You have to be a Native to understand it," he added.

Pointing out there were many small businesses, such as auto courts and gas stations, which Natives might operate if they had the necessary financial backing and training, he said the government should be prepared to provide financial aid and training.

Replying, Mr. Wicks claimed he understood discrimination because he had suffered from infantile paralysis as a child.

OVER \$4,000,000 ANNUALLY

Figures given by Mr. Wicks were amplified by assistant Indian commissioner E. F. Anfield.

The amount being spent on Native education in this province was now \$4,000,000 a year, he reported. Of a total of 9,000 Native children attending school, some 70 percent were not in public schools. Last year, 250 Native children were removed from their homes and placed in institutions at a cost of \$237,000.

Mr. Anfield's answers to questions indicated the need for a public survey of Native education in British Columbia to provide essential information not now available.

To one question, whether the Indian Affairs Department gave assistance to Native children attending school, he replied, "A child must think for itself — it makes a better person of him," adding that the department would give assistance if the child came under its jurisdiction.

To another question, why many teachers in Native schools were not qualified to teach, he replied

that it was impossible to get enough qualified teachers.

"The department searches all over the country for them," he declared. "What would you have us do — shut down the schools because we can't get qualified teachers?"

(At a meeting with Indian Affairs Department officials early last year, Native Brotherhood officers were informed that 15 percent of those on the teaching staff did not hold teachers' certificates.

HARDSHIP CREATED

Delegates pointed out that although much had been done to place Native children in public schools in such centres as Bella Coola, Prince Rupert and Hazelton, the shift to integrated education excluded Native children on many reserves. This meant Native families had to move away from reserves if they wanted their children to have equal opportunity of education with other children.

Mr. Anfield said the reason many Natives were leaving was that they found it impossible to compete in industry as long as they remained on the reserves, a trend he felt should be encouraged.

Among resolutions backed by

the convention was one from Big Qualicum urging that:

- Residential schools be closed.
- No more new schools solely for Native children be built on reserves, except in isolated instances where there was no possibility of integrated education.

• Wherever there was a large number of Native children the local band council seek to obtain a qualified person to assist the children with their homework. "Because of our educational background, we parents cannot help our children beyond the lower grades," the resolution stated.

• Music and dancing be taught, especially in the primary grades, and that band councils support such projects.

• Bursaries and scholarships to assist students to attend university and vocational schools be considered by band councils.

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We Would All Feel Better

SOME rather serious questions have been raised concerning revision of the Indian Act to remove even the slightest suspicion that the federal vote might mean loss of Native aboriginal rights.

The matter is not placed quite that way by Mrs. John C. Gorman, legal counsel for the Alberta Indian Association, but she does express some doubt about using the vote while the Indian Act remains unchanged in certain sections.

The sections, 108 to 112, are the "enfranchising" sections, and give sweeping powers to the Minister of Citizenship and Immigration.

Under section 112, for instance, the Minister, according to the Toronto Star, can "actually force an Indian, or a whole band, from the reserve if a three-man committee concludes that they are capable of managing their own affairs. The Minister's opinion cannot be appealed to the courts."

Mrs. Gorman argues that "if the vote is given and the enfranchisement sections removed from the Act so that he (the Native Canadian) may be removed (from the reserve) neither by force nor bribe, I think the vote will be a great benefit."

She takes this position despite some very clear commitments by the Minister of Citizenship and Immigration, her colleagues, and leaders of the Liberal and CCF parties.

We have no reason to doubt their sincerity. But there is valid reason for Native Canadians, in the light of history, to desire unequivocal guarantees that the vote will in no way jeopardize special aboriginal rights.

There should thus be no objection to a revision of the Indian Act in line with the suggestions of Mrs. Gorman which can be done at this session of Parliament and thus presumably well in advance of the next federal election.

Indians Offer Lands to Other Nations

THE Six Nations council of hereditary chiefs has offered for sale to any foreign power — except Canada and the United States — the lands deeded to the confederacy by Great Britain in the Haldimand Treaty in 1784.

Council spokesman Irvin Logan in February said the confederacy offer hinged on whether the Canadian government would live up to and recognize treaties made with the Six Nations by the British Crown before Canada became a nation.

If Canada and Great Britain would not live up to the treaties, the Six Nations would not either,

said Mr. Logan.

He said the confederacy would sell the treaty to another country, but not Canada or the U.S.

Under the Haldimand Treaty the Six Nations were given a grant of the land six miles on either side of the Grand River from Lake Erie to its source. This includes the sites of Brantford, Galt and Kitchener. In 1832 the Indians agreed by treaty to relinquish most of their land.

From the original 700,000 acres they now have 30,000 acres at their reserve at Ohsweken, southwest of here.

The land offered for sale is all

SMOKE SIGNALS

Jimallee Praises Special Vote Issue

Sarasota, Florida.
 April 7, 1960.

Dear Maisie:

When I hand out the beautiful impressive Special Edition of the "Voice" commemorating the citizenship of the Canadian Indians, I say "At last the Indians of Canada are citizens."

People say "Well, haven't they always been?" That's all they know about Indians. What a dramatic incident; now the Indian can have a voice in the government for his people and all the people.

Sometimes I am shocked at the ignorance of the public in regard to the FIRST AMERICANS, and I do get disgusted with some of these people who think Indians should keep to their ancient crafts, and sit on the side of the road and sell their hand-made articles for a dollar or so.

Here in Florida, whenever there is a celebration or money-making pageant, they get a few Seminoles to live in their built-up chikkees, and sew on some of their patch-work embroidery. It doesn't do the Indians any good—they pay them little. The women will hardly talk even to me when their men are around.

It is time for every one to start thinking modern and show the world what they can do and determine to get an education. I am so glad you keep on stressing that.

People are so grateful when I give them a copy of the "Voice." Here are two new subscriptions. People sometimes say I wish I could help the Indian people; I try to explain ways, and then I tell them about the great work you have done through the "Voice."

Recently, representatives from twenty-four tribes met at the Capitol in Oklahoma City and signed a resolution of protest for the tele-



JIMALLEE BURTON
 Oklahoma Associate Editor

vision industry's delay in presenting the true American frontier history including that in which the American Indian participated. They said they believed the portrayal of the American Indian as presented is an injustice to the Indian and to the people.

I have been very busy as usual. Have appeared on several programs lately. People seem to like the things I do. I tell them about the legends of the paintings I show, sing some Indian chants, perhaps some prayers in Indian tongue just most anything I think of — there are so many things of interest to talk about.

I do it all spontaneously dressed in my doeskin costume which was made for me when I was about eighteen, and is still beautiful. I always enjoy my programs, as I feel I am telling the world WE INDIANS CAN DO THINGS, TOO.

The last program I was on was for The World Day of Prayer. The church was crowded (a large church too) at 10 o'clock in the morning. I expected about a hundred people. The ladies told me their contribution from the program was over two hundred dollars.

I sent a painting, THE FOUR ASPECTS OF MAN ACCORDING TO THE MEDICINE MAN to the permanent collection of the Brown University last week. It was purchased from my exhibit in Providence, Ill., last spring.

I have thought several times would send you a picture of it if you might like to use it for a cover of the Voice. It won an award in the National Indian Exhibit at Philbrook Art Center, Tulsa, Okla.

The poem, LITTLE BROWN BABY by Pauline Johnson was sent to me by a gentleman in Providence, R.I. I have set it to music. I must send you a copy. It is a lovely poem. I love her poetry. Have done several songs this year . . . two for the National Safety Council — "Please Be Careful Mister, Don't Run Over Me," and "Relax, Relax, Relax." I made a recording of them when I was in Hawaii last summer and friends say they have heard them played over a Hawaiian station.

JIMALLEE

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'We Asked for Bread and They Gave Us a Stone'

By MAISIE HURLEY
Publisher, The Native Voice

Dear Mr. President,

I was rather surprised yesterday when you phoned me and spent what seemed like an hour blasting me because you did not like our Special Edition of the Native Voice, which gave thanks to our Prime Minister for granting the Native Canadians full citizenship, without bargaining or barter, and with full protection of their aboriginal rights. I comforted myself with the flattering thought that at least I was bawled out by the president and not the office boy.

The part that seemed to incense you most was the paragraph stating, "It remained for Canada's greatest son, John G. Diefenbaker, to implement the Great Queen Victoria's assurance of help from her Ministers. By doing this he had erased the blackest stain on Canada's escutcheon."

With deep emotion you asked me, "What about the Honorable Lester Pearson?" I managed to squeeze in a few words, between your terrible barrage of abuse. I admitted that Mr. Pearson was a nice man, although he irritates me beyond words, and I find his views more destructive than constructive.

However, neither Mr. Pearson nor the Liberal Party, although they had been in power over 20 years and had the opportunity to give the Indians full citizenship, ever took that important step. On the contrary, when asked to do so by the Native Brotherhood of British Columbia, they issued a waiver, the signing of which would deprive the Indians not only of their rights, but their family ties. The result was, or would have been, on signing that they would only vote, and from there on could rustle for themselves in a White Man's world of discrimination.

Mr. Gordon Wismer, attorney-general at the time of the Liberal-Conservative Coalition, did many kind things for the Indians, and gave them the provincial vote, but only after first announcing that the Japanese, who had been recently released from war restrictions, were to be given the vote.

The evening after they announced in the papers that they were giving the Japanese the vote (although our then president, Chief William Scow, and Oscar D. Peters had previously asked with the other minority groups for the provincial vote) the Indians were not mentioned.

Mr. Guy Williams and I attended a big political meeting at the Hotel Vancouver and pointed out in strong words that war memories were still fresh in our minds and not forgotten, and that the Indians who had fought and died for Canada were not privileged to vote.

Mr. Wismer then admitted that he had forgotten the Native Canadians and a week later announced that the Indians would receive the vote with full protection of their rights, for which the British Columbia Indians were very grateful. The Special Edition was not paid for by any political party, but was a tribute from the Native Brotherhood of British Columbia to a man who gave Indians their full right to be full citizens without barter, and removed the black stain from our beloved Canada.

We also gave thanks to Mr. Harold Winch, M.P., CCF Member for Vancouver East, and Mr. Frank Howard, M.P., CCF Member

An Open Letter to the President of the B.C. Liberal Association

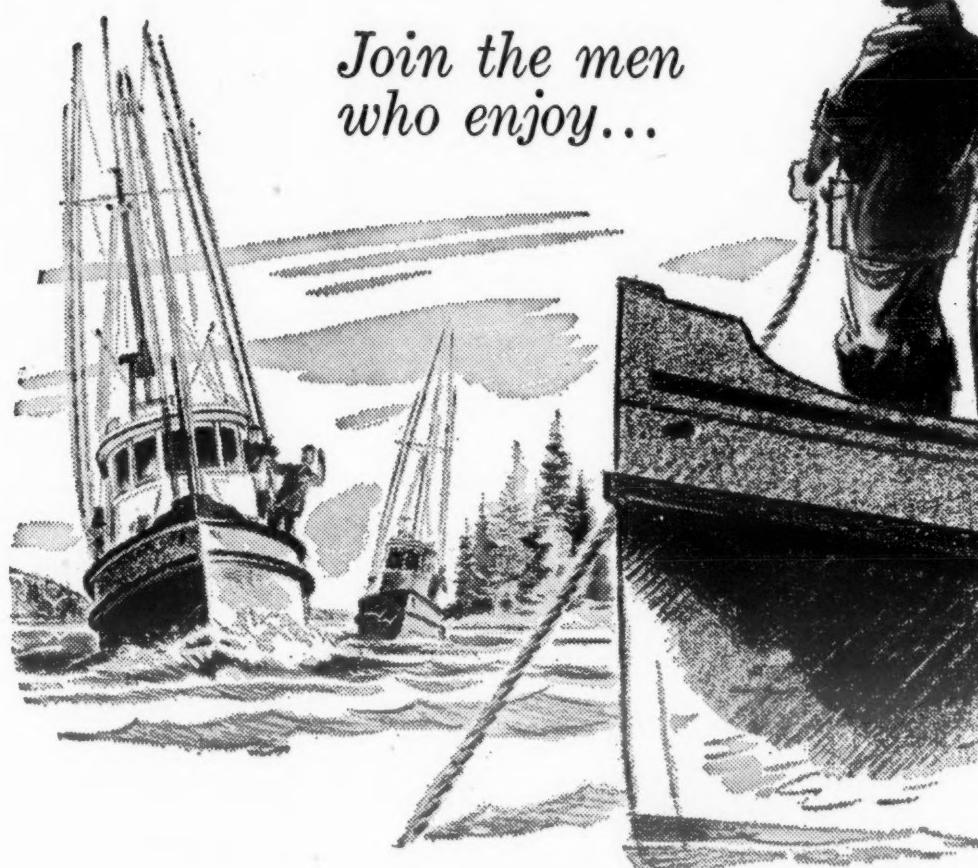
for Skeena and to all our friends who stood by the great Native Brotherhood of British Columbia in their long fight without pay for the freedom of all Indians, including the Inland Indians. We paid tribute to those who helped the Natives obtain their Old Age Pensions, Blind Pensions and Family

Allowances with other benefits such as working conditions and education. These accomplishments some Indians now seem to forget, deluded by white leaders or advisors, who would like to belittle the work of the Native Brotherhood of British Columbia.

I personally hold no ill feelings

towards you, Mr. President, for your wild tirade on the phone, but offer you space at any time to express your views. We hold no discrimination against contending political parties but reserve the right to express and hold our own opinions.

Our Prime Minister will always hold a warm spot in our hearts for what he has done for the Indians of Canada. God bless Him.



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The Vote is a Powerful Tomahawk

By BIG WHITE OWL
Eastern Associate Editor

MANY Indians in Canada look upon the granting of the federal vote with suspicion, skepticism, distrust and fear. The Indian cannot be

blamed for taking this attitude.

The white man has consistently failed to keep his word with the Indian. Not so many years ago he went so far as to embark on a program of destroying Indian cultures, history, arts, crafts, and the whole ethnic structure of the Indian was

undermined.

The Indian has been cheated, robbed, fleeced, despised, trampled upon, so often (and for so long), how in the name of Heaven can you expect him to trust the white man now?

In due time, the vote can be of great benefit to all Native Canadians, I am sure of that! But in the meantime, not until Sections No. 108 to 112 of the Indian Act are completely erased from the law books of Canada, will all Indians be willing to exercise their right to vote.

Under the present Indian Act the "enfranchising sections" are merely masks to a series of ways and means, whereby the Indian can be parted from his beloved homelands.

Under Section 112 of the Indian Act of Canada, the Minister of Indian Affairs can compel the Indian, even a whole tribe or band, to be removed from an Indian Reserve, if a three man committee agrees the Indian, or the Indians in question, are capable of fending for themselves in the competitive white man's world.

And the Minister's decision, once given, cannot be repealed under the present system. So until these enfranchising sections No. 108 to 112 are completely erased, declared null and void, I feel the Indians of Canada would indeed be very foolish to accept the vote.

The immediate and hasty acceptance of the vote could be used against the Indian on the grounds that he is ready and anxious to forfeit his heritage, accept integration, and surrender to complete assimilation.

Then the land he loves so dearly, that which holds his community and village together, could be sold

Yale Linguist Studies Cayugas

BRANTFORD — A linguistics professor from Yale University is studying the Cayuga tongue on the Six Nations Indian reserve.

Floyd G. Lounsbury, associate professor of anthropology and linguistics at Yale is preparing a third volume on Six Nations languages.

Professor Lounsbury's first book, Oneida Verb Morphology, was published in 1953. His second volume, a dictionary, is not yet published.

Professor Lounsbury estimates it would take most people three years of intensive study to master any one of the Six Nations' languages.

from under his feet—and he would become a homeless wanderer right in his own country.

Granting of the federal vote to the Indians of Canada can be a turning point in history for the First Citizens, the Indian people, of this fair and bountiful land—CANADA.

Yes, "the vote is a powerful tomahawk" if it is wielded with care, poise, dignity and purpose.

And I sincerely believe, if the Special Joint Committee of the Senate and the House of Commons, appointed to study and revise the Indian Act, would give sections No. 108 to 112 a careful going over and omit them entirely from the Indian Act to be, every eligible Indian in Canada would happily accept the VOTE!

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Greenville

ON April 16, 1960, with Anglican Bishop Munn of the Diocese of Caledonia officiating, the Nishga Nation of Indians and their invited guests from the surrounding areas of Skeena River, Prince Rupert and New Metlakatla-Alaska, observed the dedication of the new \$200,000 St. Andrews Church. It is a story of monumental achievement unfolded during the Easter week in the Indian village of Greenville (Lachkatzap) on the Nass River, approximately 80 miles north of Prince Rupert.

The opening of the new church culminates the activities of devoted village societies and people, who have planned, organized and labored since the late Bishop Rix laid the corner stone in 1931, toward the completion of a most outstanding piece of workmanship. The church was constructed without a modern carpenter workshop, and that labor and financial contributions were voluntary from the village of about 500 people.

The structure, of Gothic architecture, has a dimension of 120 by 60 feet, and it will seat approximately 400 persons. The whole of the interior is of plastic finish. The Pulpit, Baptismal Font, Bishop's Chair, Altar, Pews, Sanctuary Walls and Railings, are all magnificently hand-carved. The Village Church Building Committee blue-printed and designed the edifice. The skillfully finished interior work is significant and noteworthy because no one from the village possesses a graduate certificate from any provincial vocational or technical training school.

Visitors, who have seen the Indian painters, carvers, plasterers, and carpenters at work, expressed amazement and wonder on learning the men of the village laid claim only to being experienced and competent in the industries in which they are employed.

With sufficient knowledge of the use of tools, the laborers ingeniously utilized their experience, commencing their building activities in the latter part of November through the month of May, provided there was an ample supply of material on hand to work with. From the month of May to mid-November the people of the Nass River, like most coastal Indians, participate in the fishing industry for their livelihood. If the season was poor, it accounted for the lack of funds from which to purchase required materials for the church, and therefore the work on it involved only a few months. There were years when very little work, if any, was performed on the building. Even in the lean years, though, certain village functions were carried out by the people to add a little to the church treasury. There was absolutely no assistance from either the Diocese or from the Indian Department during the long period of construction.

In addition to the lean years from which adequate funds were not available, an unexpected event occurred in 1938 which set the work back at least five years. A fire destroyed the local sawmill. Then, with the war years came the loss of experienced workers, especially the carpenters, to other industries in which they were employed the entire years.

However, without loss of heart and initiative, the villagers were determined to replace the sawmill,

Church 'Monumental Achievement'

and although materials were difficult to obtain during the war period, they managed to collect funds to rebuild the sawmill.

The post-war years saw the return to former days with considerable attention given to the final stages of completing the church. The last decade has not been easy for the Church Building Committee, mainly because of the high cost of materials and requirements. To name but a few of the items, the St. Andrews Church Choir paid \$3200 for the Hammond electric organ, the Greenville Concert Band purchased the lighting plant for \$2300, the Women's Auxiliary bought the carpets for \$1400, other village organizations contributed \$1200 for the church lights, \$700 for the gold-plated eagle lectern, \$900 and up for the stained-designed church glass windows, the latter two items from England. Respecting contributors, other societies deserving honorable mention include the Village Council, St. Andrews Church Guild, Improvement Association, Greenville Athletic Club and the Parent Teachers Association.

In listing names of Committee leaders worthy of mention in connection with this success story, the more prominent include Arthur Calder, Matthew Leask, Fred McKay, Johnson Russ, Leonard Douglas, Samuel McKay, Samuel Gray, Lazarus Moody, William Stephens, John McNeil, Herbert Robinson, Charles Davis, Joseph Davis, Silas Robinson, John Nelson, Albert E. Stephens, and William Azak, all of whom are deceased, and the current Committee members, Peter Calder, Henry H. McKay, J. Henry Clark, Charles Leeson, Alex Angus Sr., Samuel Tait, Simon Calder, Christopher Calder, Philip Clark, William D. McKay, William C. Stephens, William Leeson, Albert Moore, Henry Akisdan, George Martin, Stephen Wilson, and Charles Moore. Public relations area headed by Frank Calder.

Chief Long-Arm Arthur Calder, founder Building Committee, was the chairman of the Committee until his death in 1937. The church then was complete in its main structure. The tower of the church bears his name in memorial. Chief Peter Calder has been the chairman since 1937. These two gentlemen were also noted debaters and warriors in Ottawa during the days of the famous Nishga Land Question. The village was fortunate in having two such wonderful leaders to guide the Committee and villagers . . .

The women of the village also played a major role from the day of planning to the present stage. It was a common sight to see the women alongside the men folk at any community activities. If the Committee decided that logging was the order of the day, the women would follow voluntarily to the forests, even in the cold of winter, to prepare hot meals for the workers. If the men were cutting for lumber at the sawmill, the women would arrive right on time with the usual "Mug-Up."

No one went home for meals during the actual work on the church. The workers washed and ate their meals at the Community Hall, and here the women of the village were in full charge. They had a well organized budget plan for food . . .

All this served to provide an inviting meal for a tired worker at the end of the day. On many occasions the village council members, the Chiefs, and other local leaders would alternate in the sponsorship of public feasts.

The Village of Greenville has not had an ordained minister since the departure and retirement of Rev. W. S. Cooper in 1944. Henry McKay, who is the Secretary-Treasurer of the Church Building Committee since its formation, is the present Missionary-in-charge.

Prior to assuming the position of administrator and Missionary-in-Charge, Henry McKay was a Layman for Rev. W. S. Cooper. In his role as the Secretary-Treasurer for the Committee, he has been one of the guiding forces in bringing the building program to a successful conclusion.

The Greenville Improvement Association hosted Easter celebrations, and the official opening of the new church. The Association is chaired by the able young school principal Alvin McKay, assisted by Vice-Chairman Philip Clark.

The Masters of Ceremony were four native sons of Greenville, William McKay, Alvin McKay, Bertrand McKay and Frank Calder. William McKay is the Chief Councillor of Greenville, and perhaps the busiest individual in the community, spending most of his time in preparation for the church opening. Alvin and Bert McKay have the distinction of being principals of schools. Both are University trained educators. Alvin McKay is the present principal of the Greenville school; Bert has returned to the College of Education for his Degree in Education. Frank Calder, L.Th., a former M.L.A. for Atlin, is noted as the first Indian legislator in Canada.

The Greenville Concert Band,

well known on the west coast, and which has been considered for invitation by a number of British Columbia events including the Grey Cup Committee, participated in the Easter Festivals, as did the 50 voiced St. Andrews Church Choir.

The account of the community spirit and effort of the people in this little Indian village of Greenville, is the description of the Nishga Tribes of Indians who live in three other Nass River settlements of Kincolith, Canyon City and Aiyansh.

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B.C. Minister Comments on Native Problems

Dear Friends,

I would like to open a subscription to your fine paper and also make a few comments regarding the status of the Native People. I am not going to be so foolish as to offer any cut-and-dried solutions for many of the existing problems but I am concerned about many aspects of my work with the Native people.

First of all we should eliminate from our thinking the old prejudice of 'white' man's superiority. This may exist in such places like South Africa where a few muddle-headed politicians and misguided fanatics are trying to dominate the colored people. This is not true in Canada at least among the Indians. To be sure there will always be some prejudice from the

ignorant but the government is opposed to any form of racial discrimination as is the Christian church.

But let us be more specific. The great need facing the Native people today is education and leadership. We have this thrust into our faces every time there is a convention or a conference. And to be sure this is true. But the opportunities are not as rosy as we would like them to be.

In many of our villages, 90 percent of our young people don't get any further than grade 8 or 9. Why is this? First of all, it is the appalling social conditions which exist in many of our villages. It is pointless and useless to build schools if the young people are not given the chance to study in

conducive home conditions.

Chiefs, councillors and parents should carry out their functions and responsibilities to see that the young people are home at a reasonable hour and encouraged to study and do their home work. Strict measures may have to be taken to enforce curfew hours.

This point has been proven over and over again when teen-agers going to high school have a proper environment and with some parental discipline they are able to complete their high school and college. If Chief Rising Sun wants more college graduates he will have to make some headway first with high school graduates.

There is also the existing clash of culture and by that I mean the adjustment that young people have to make when they are confronted with a different language at school and another language at home. Many young people are retarded in their studies because their knowledge of reading and writing English is extremely limited. The clash of culture need not necessarily be a bad thing. The Native people can and should retain their arts and crafts, their language and customs. But there should be also more flexibility and a greater adaptability to incorporate and include all that is progressive and creative in our Canadian society. Parents should see, if not be told, that the fishing and logging industries are becoming more industrialised every year. Larger and faster fishing boats are crushing out of existence the small gillnetter. More machines and less men are dominating the logging industry.

The Native population is growing by leaps and bounds and with that growth there is a vast number of unskilled and uneducated people flooding the unskilled labor market. This breeds unemployment and unemployment in turn creates poverty, slum conditions, crime and all forms of delinquency. The challenge comes squarely to the doorstep of the parents and to such organizations

as the Native Brotherhood as well as the Indian Affairs Department. There is no point in dragging up events and mistakes that have been made in the past. We must look to the future with some vision and imagination and work together in mutual harmony.

Rev. Robert Gracey,
Minister of the United Church
Bella Coola pastoral charge

Brotherhood Pays Tribute

(Continued from Page 1)

now represents the Fisheries Department as a member of the Commission, but would no longer do so on his retirement.

In accepting the plaque and totem, the Fisheries Department official said he had appreciated working with the organizations represented at the banquet.

But the rigors of the job forced him to retire after three bouts with pneumonia and two nervous breakdowns.

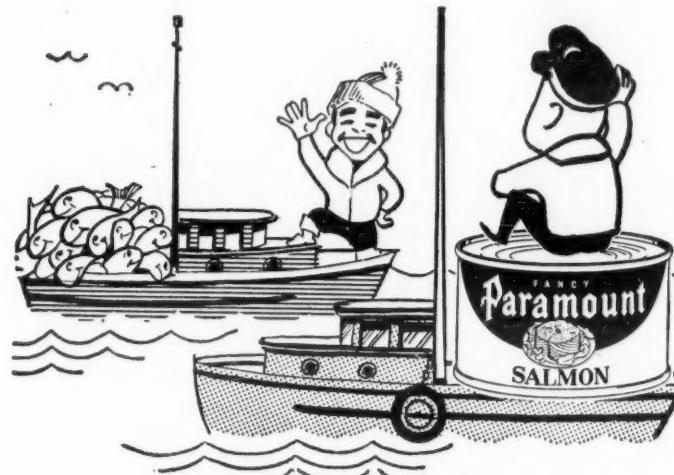
Mr. Whitmore recalled his early days with the Department, of the 42 canneries which operated on the Fraser River in 1917, "not realizing the effect of the block at Hell's Gate four years earlier."

Natives came from the Musqueam and Katzie Reserves, and there was a big influx from Pemberton, Fort Douglas, and Yale among other places in those years. "But after 1917, the run dropped to nothing and the main livelihood for a great many Natives became the hop fields."

He reported that about 25 percent of those engaged in the fishing industry are Natives.

"One of the highlights of my work," he stated, "has been to see the tremendous strides made by the Brotherhood in developing stability and an entity."

He described the occasion as "high honor" and "certainly overwhelming," promising that the totem pole would occupy "a place of high honor in my home as long as I have a home."



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